

MINISTRY &

REFORMED  THEOLOGICAL SEMINARY

FALL 2016
www.rts.edu

LEADERSHIP



50 YEARS of RTS in PICTURES



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This is an exciting time in the life of RTS, as the seminary celebrates its 50th anniversary. To mark a half-century of God's faithfulness to us, we are utilizing various platforms to look back at our formative moments, as well as look forward at where we believe the Lord is taking us.

One platform may be found right here in the pages of this issue of *Ministry & Leadership*, where you can take in a pictorial history of RTS (pages 6-11), learn about my vision for the future of the seminary (pages 12-13), and read other anniversary-related features. Another is available at www.rts.edu/50th, a website devoted to commemorating God's blessings over 50 years.

At that site you can learn more about how to join us in Jackson on October 6-7 at a special 50th anniversary celebration event, which will honor God's work and look ahead to future generations bringing glory to God's holy, inerrant Word. I will be the keynote speaker at a dinner on October 6 and will be part of an interview session the next morning during an alumni reunion day.

The theme for the event is "Trust. Love. Serve.", with the theme verse being 1 Timothy 1:5: "The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith." Since the theme has three elements, and to be a good preacher, I have three brief points to make here.

First, the founders of RTS gave us an example of unwavering **trust** in God. In reference to an oft-told story about Sam Patterson, the seminary's first president, their God was a big God — one who could see them through the maze of liberalism that had disoriented the Southern Presbyterian church from its biblical origins. Unbeknownst to them, though, He honored their trust in Him by making RTS into a dynamic, multi-campus seminary with an impact on an ecclesiastically broad spectrum of the church.

Also, RTS has always sought to model a **love** for the Savior and the truth of God's Word, as defined in our motto, "A Mind for Truth. A Heart for God." Truth that transforms the world must first transform the hearts and minds of its proclaimers.

Finally, RTS alumni worldwide **serve** faithfully in pulpits, on mission fields and in multitudes of other ministry venues. They proclaim the gospel to a dying world, and this seminary exists to prepare them for the fulfillment of their callings.

Thank you for your part in the RTS family as together we "Trust. Love. Serve." our almighty, gracious God. As we celebrate 50 years of His faithfulness, we look forward to however many more years with which He blesses us. **M**

WHO WE ARE

Reformed Theological Seminary exists to serve the church by preparing its leaders through a globally accessible program of theological education based on the authority of the inerrant Word of God and committed to the Reformed faith. This program promotes biblical fidelity, confessional integrity and academic excellence, and seeks to prepare students marked by "A mind for truth. A heart for God."

As such, *Ministry & Leadership* exists to show how God is working through the ministries of its graduates, faculty members and students.

Dr. Ligon Duncan, Editor in Chief

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Stephanie Hartley, Brad Tisdale, Editorial Assistants

Ministry & Leadership promotes RTS through articles designed to edify its readers through solid biblical instruction, and through reports that focus primarily on the national and global impact of RTS students, faculty and alumni. Our goal is that readers will become partners with RTS through prayer, financial giving, educational experience and student referral, as well as providing placement opportunities.

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All Scripture references from the English Standard Version except where noted.

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2

Nationally recognized academic accreditation memberships: Commission on Colleges of SACS (Southern Association of Theological Schools) and ATS (Association of Theological Schools)



203

Theological schools known to be started by graduates in South America, Africa, Asia and beyond

3

EXTENSION CAMPUSES STATESIDE:
MEMPHIS, HOUSTON AND NEW YORK CITY



1534

Students enrolled in both master's and doctoral-level programs



Campuses offering the Master of Divinity degree: Jackson, Orlando, Charlotte, Atlanta and Washington, D.C.

1

Doctoral program in Sao Paulo, Brazil with MacKenzie Presbyterian University, equipping the leadership of the largest evangelical Presbyterian denomination in the Western Hemisphere

73 Denominations currently represented by students worldwide

91%

Placement rate for graduates within six months of graduation

40

Full-time faculty members, 90% of whom are ordained pastors

550

Current Master of Divinity students

9

Total degree programs

71% Students with some form of financial aid

\$16.7M Annual budget

Average number of years that board members have served

5,598



Graduates serving worldwide in over 80 countries

MINISTERING WITH UNVEILED FACES

2 Corinthians 3 shines light on why we should proclaim the gospel.

The barber had just asked me a question that, if answered, would likely kill the conversation. After a long week I simply wanted to get my haircut and go home. When the question, “What do you do for a living?” dropped innocently into the conversation, I failed. Whiffed. Choked. I mumbled, “Teach at a Bible college,” and braced for the clippers to cut a swath through my hair, or for the wrath of God to come upon me, or for both. I might as well have put a blanket over my head and hidden in the corner.

Why did I back away so embarrassingly? Why is it often so hard, as Christians, to proclaim something we know is the life-saving truth?

Proclaiming the gospel — in the pulpit, on a street corner, at a coffee shop — is easy for some and challenging for others. However, we all need encouragement in this calling, and the Apostle Paul gives us a lot of it. One particularly powerful image is found in 2 Corinthians 3, where he tells us to take the blanket off our heads and speak boldly. Why? Because we have encountered the living God in Christ.

This chapter features several moving parts, so I will focus on how Paul uses an important scene from the Old Testament to describe in vivid terms what our ministry is like this side of the cross. He encourages us, “Such is the confidence that we have through Christ toward God...who has made us sufficient to be ministers of a new covenant” (3:4-6). While he is most directly referring to his own apostolic ministry in Corinth, we know from Paul’s teaching elsewhere that he includes all Christians as “ministers of a new covenant.” He is talking about us. So what does he go on to say

about our ministry?

This is where things get fascinating. In verses 7-13 Paul, as he often does, refers to an Old Testament passage to explain something about the present, and where he goes in this case is, at first blush, somewhat obscure:

Now if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses’ face because of its glory, which was being brought to an end, will not the ministry of the Spirit have even more glory? ... Since we have such a hope, we are very bold, not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end.

Paul distinguishes between the old covenant (which had





glory, though it emphasized death for sin) and the new covenant (which has a glory that surpasses the old, given Christ's death for our sin and the gift of the Spirit). There is glory in both, but the lesser glory of the old gives way to the greater glory of the new.

But what is Paul getting at with this bit about the glory of Moses' face and the veil? Paul draws on the Greek version of two scenes from Exodus 34. In the first scene, Moses spends time with the Lord on Mount Sinai and receives the stone tablets of the covenant. Coming down the mountain, "Moses did not know that the skin of his face had been glorified" (34:29). A second scene is similar: Moses

enters the tabernacle to be with the Lord, and upon coming out, "the skin of his face was glorified" (34:35). In both cases, there is glory reflected upon Moses' face due to his being directly with God.

What happens next is key for Paul. It is commonly argued that Moses puts a veil on his face to prevent the people from seeing this glory, since, so the thinking goes, it would be dangerous for them to see it. But that is not what happens in Exodus 34. Observe each scene: "All the people of Israel came near, and [Moses] commanded them all that the Lord had spoken with him on Mount Sinai. And when Moses had finished speaking with them, he put a veil over his face" (34:32-33); and "Whenever Moses went in before the Lord to speak with him, he would remove the veil ... When he came out and told the people of Israel what he was commanded, the people of Israel would see the face of Moses ... And Moses would put the veil over his face again, until he went in to speak with [God]" (34:34-35).

Moses does not put the veil on his face before speaking. Rather, he teaches Israel with unveiled face what he received when he was directly in God's presence, and the

people see his glorified face. Only afterward does he put the veil on until the next time he would speak with God. This is an incredible picture of Moses' ministry. When with the Lord, his face is unveiled. When he proclaims God's message to the people, his face is still unveiled!

Why does Paul appeal so subtly to this account in Exodus? And what relevance does this have for our own ministry?

First, Paul notes that Moses put on the veil to prevent the Israelites not from seeing the glory itself, but from seeing that glory "being brought to an end" (2 Corinthians 3:7,13). This "fading" glory of Moses' face revealed to Israel that the old covenant — though having glory — was always intended by God to have an expiration date in Christ. Second, Paul elaborates:

But when one turns to the Lord, the veil is removed... We all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from glory to glory. (3:16,18)

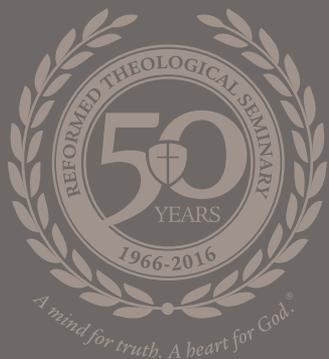
Amazingly, Paul puts Christians in the shoes of Moses himself. Our veil has been removed, and, like Moses, we behold the glory of the Lord with unveiled face! Unlike the Israelites, who could not see the Lord directly but only through Moses, we have face-to-face access to the living God — Father ("Lord" in verse 18a), Son ("image" in verse 18), and Holy Spirit (see verse 17). What happens to Christians, then? Just like Moses, who was transformed with glory through his unveiled encounter with God, we also are being transformed in the same way, from glory to glory.

Paul rightly concludes, "Therefore, having this ministry by the mercy of God, we do not lose heart" (4:1). This circles back to the question of our "ministry," which opened the discussion in 3:7. We are ministers of the new covenant, of a new glory that comes from a direct, unveiled encounter with the living, Triune God.

And if that is true, then we do not lose heart! Yes, some may reject it, as Paul mentions in 3:14 and 4:3 (for unbelievers who remain veiled). And it may be very difficult (see 4:8-12). But we do not put the veil back on! The permanent glory is here, no longer to fade. And just as we are unveiled before the presence of God, we are unveiled when we proclaim His truth before others — so they may see the glory of God reflected in us, who have been transformed by that very glory! **M**

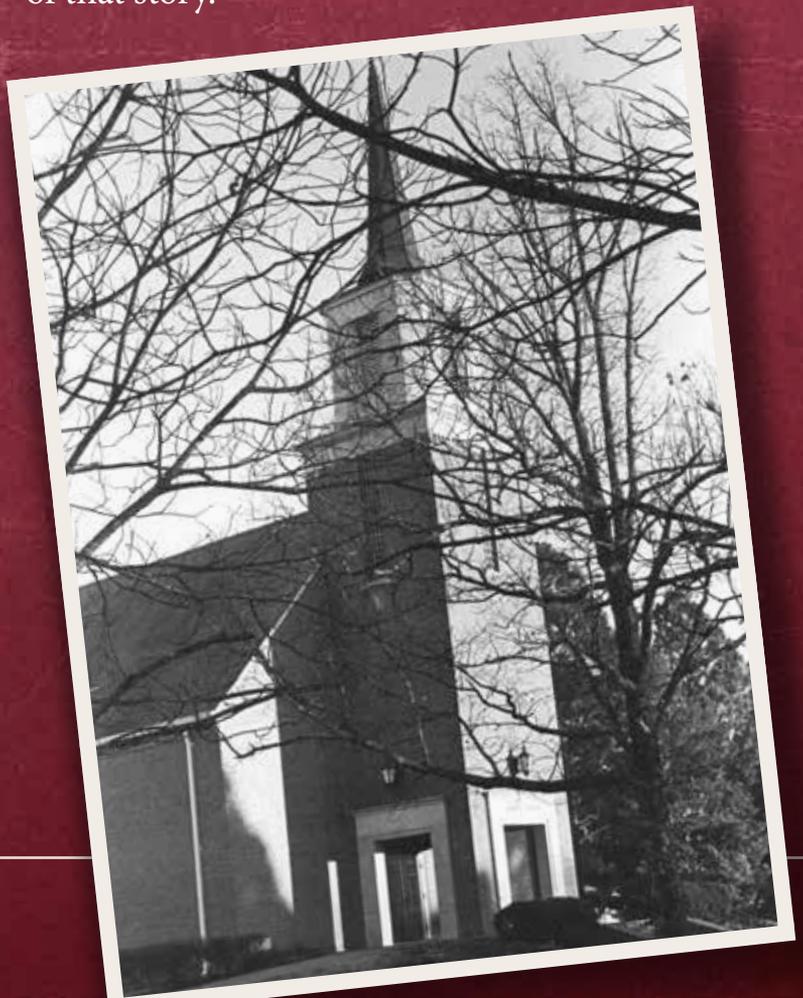
Mr. Lanier, who became assistant professor of New Testament and dean of students at RTS-Orlando earlier this year, is a Ph.D. candidate at the University of Cambridge. Visit his blog at glanier.wordpress.com.

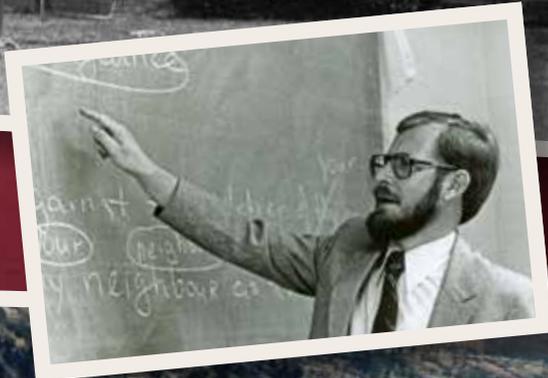
50 YEARS *of* RTS *in* PICTURES



In the fall of 1966, Reformed

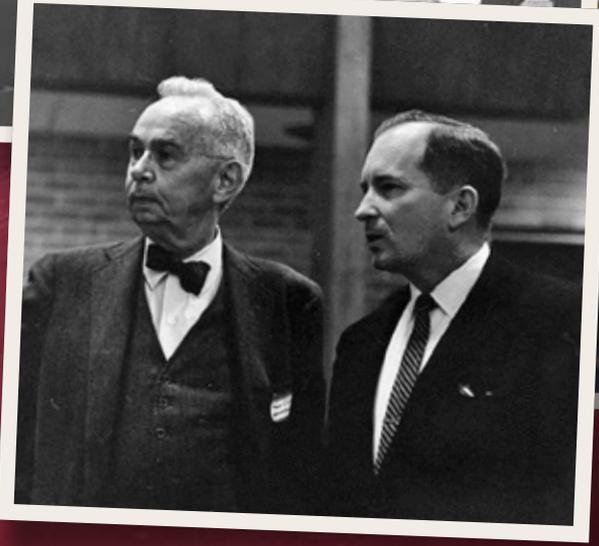
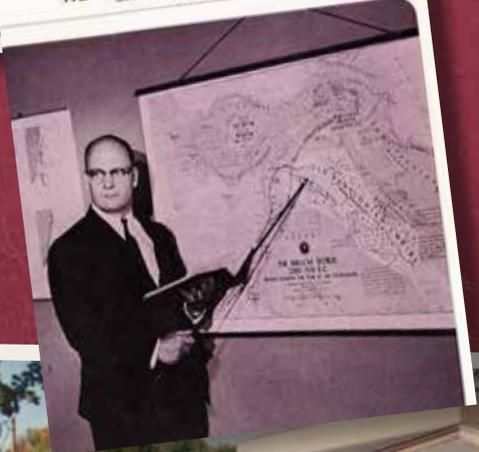
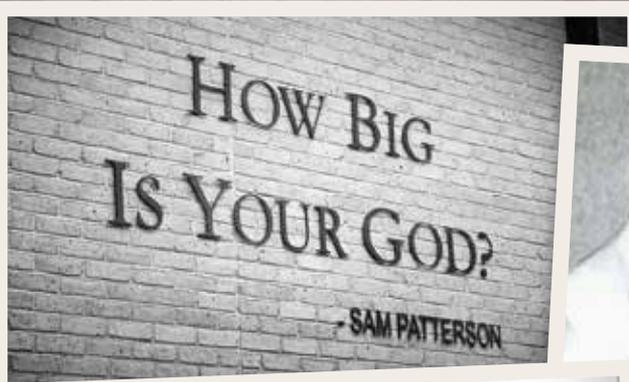
Theological Seminary held its first classes, with 14 students enrolled. Today, thousands of alumni later, RTS celebrates its golden anniversary. The story of the first 50 years of RTS reveals some hard years that were also remarkable times. It also reveals mighty acts of the Spirit of God as He answered the prayers of the people of God. Like other seminary histories, and indeed, all of church history, the story of RTS features secondary causes as well as human efforts, flawed and fallible, that sought to fulfill God's calling and to accomplish His purposes. The following six pages give a brief visual sampling of that story.





The development of the original RTS campus in Jackson began in 1966 with the renovation of the White House (top of page) and continued with the construction of Grace Chapel in 1971 (opposite page). An aerial view of the campus reveals its geographic footprint (above). Early professors included Dr. R.C. Sproul (left).

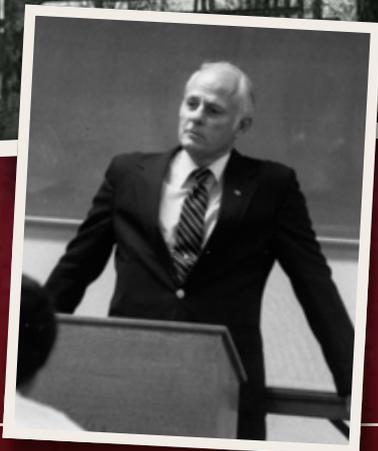
50 YEARS of RTS in PICTURES



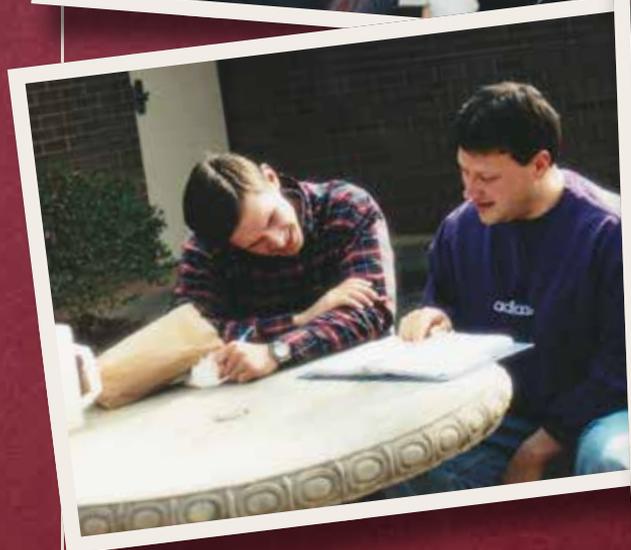
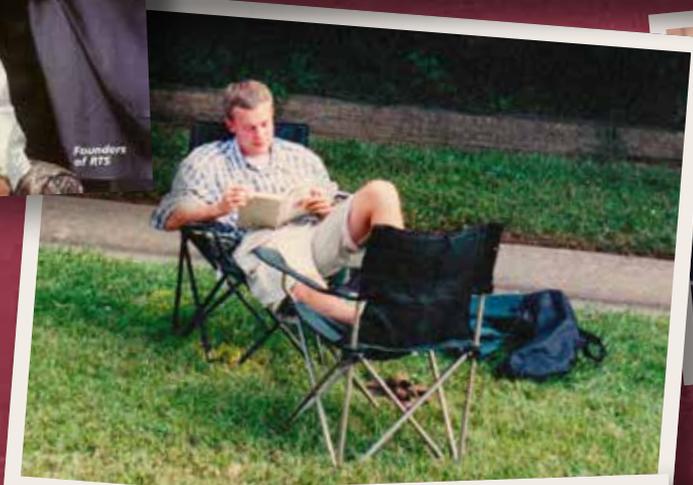
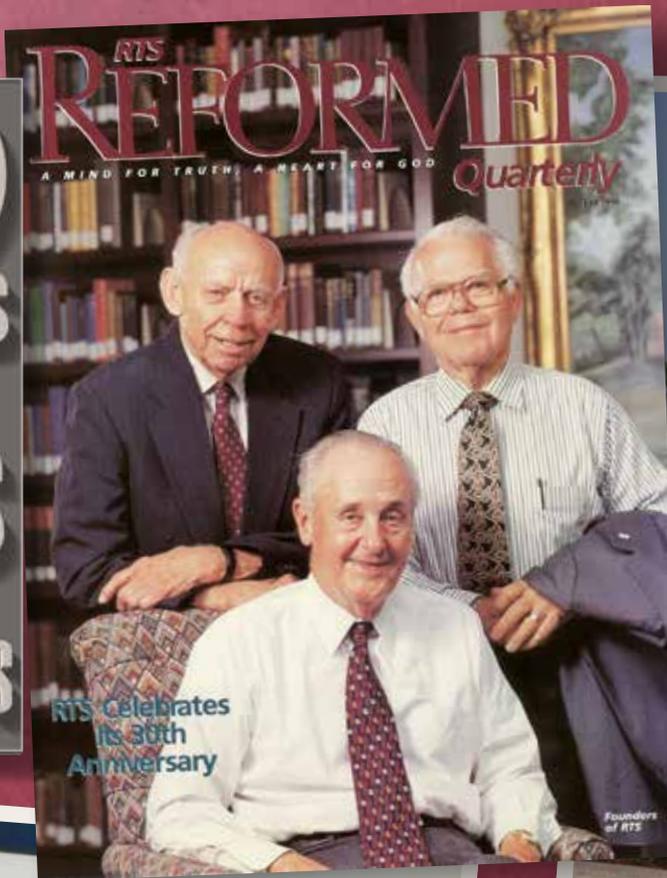
At its founding, RTS was conceived as Reformed Theological Institute (above center right). The original Board of Trustees (above center left) proceeded with plans to launch a full-fledged seminary.

A Worldwide Influence

RTS alumni are serving in nearly 90 countries. This world map shows their locations and how many are serving in each country.



50 YEARS of RTS in PICTURES



Influential figures in the growth of RTS include original board members Robert Cannada, Erskine Wells and Frank Horton (top left, clockwise from bottom). That growth includes the establishment of campuses in Orlando (top right) and other cities.

An Ongoing Legacy of Scholarship

For the past 50 years, in addition to its classroom calling, the RTS faculty has sought to produce scholarship — books and articles — in service to the church. Over time, its academic reputation and scholarly contributions have grown, as evidenced by three projects unveiled this past spring.

In May, Crossway Books published *A Biblical-Theological Introduction to the Old Testament* and *A Biblical-Theological Introduction to the New Testament*. Edited by Dr. Miles Van Pelt at RTS-Jackson and Dr. Michael J. Kruger at RTS-Charlotte, these volumes contain introduction and commentary to biblical books by 22 past and present biblical studies faculty at RTS. Each contribution underscores the unity of the biblical witness to the gospel as promised in the Old and fulfilled in the New Testament.

The seminary faculty also launched a new online journal, *Reformed Faith & Practice: The Journal of Reformed Theological Seminary*, found at journal.rts.edu. Scheduled to be

published three times per year, *Reformed Faith & Practice* will also focus on academic theology for the church, with a special goal to serve RTS alumni in pastoral ministry as an ongoing source of theological reflection. Edited by John Muether, RTS dean of libraries and RTS-Orlando professor, the first issue featured articles by current RTS professors as well as an address by Timothy Keller at the inaugural convocation of RTS-New York City.

This ongoing commitment to scholarship is also documented in the newly published book *A Mind For Truth. A Heart for God*, also by John Muether. This 50th anniversary history of RTS expands on the 40th anniversary history published in 2006. It tells the story of the remarkable growth of the seminary from its humble origins to eight campuses and a position of leadership in the global church, serving more than 60 denominations.

The book can be purchased by calling the RTS-Jackson bookstore at 601-923-1616 or 601-923-1640. **M**



A
VISION
for the
NEXT
50
YEARS

FIFTY YEARS AGO THE FOUNDERS OF RTS

chose a phrase from John 17:17 as their original motto: “Thy Word is truth.” They chose that verse because they understood that Scripture was the issue facing the church at that time, as they were attempting to reclaim a denomination that was drifting away from the Word of God. They had a big view of their calling and had a full understanding of how daunting a task it was to start a theological seminary.

But as big as their vision was, what God did with their faithfulness to the Word of God was even bigger. It’s important for us to understand that they actually failed to reclaim their denomination, but instead they started two denominations out of their work. The Presbyterian Church in America and the Evangelical Presbyterian Church both came out of the ministry of RTS. Also, they reclaimed another denomination, the Associate Reformed Presbyterian Church, which became the only Presbyterian church in North American history to go liberal and then come back to a solid view of Scripture and Reformed theology.

In addition, the largest Reformed Presbyterian domination in the Western Hemisphere is the Presbyterian Church of Brazil. If you go to Brazil today, the name of Dr. Ric Cannada, RTS chancellor emeritus, is held in high esteem because at a time when liberals took over and kicked out all the evangelical professors from their seminaries, Dr. Cannada stood up to them.

RTS has been used in ways that even the founders, with their big vision, could not imagine. My vision as chancellor and CEO is to stay faithful to that vision, and to move forward in faithfulness to that vision, especially in the context of two crises we face, one cultural and the other educational.

Culturally, you don’t have to follow the news for very long before you realize that our country is in trouble. From the outside we face threats from hostile powers, including militant Islam, and that particular conflict looks like it’s going to go on for at least another half a century. Within this country, we see the crudity of our culture, the relativism, and the complete moral collapse, and it discourages people.

My father-in-law, an Army captain during World War II, died a year ago. During the last years of his life, when I observed him watching television or reading the newspapers, he would say, “This is not what I fought Hitler for.”

Like him, you may also be discouraged by the cultural cri-



RTS' chancellor leads the way in standing firm but not standing still.

sis we face. But be encouraged, because even in deep cultural crises, God is always up to something.

I love to study medieval history, and if you know anything about 14th-century European history, several cataclysmic crises hit Europe. For one, the Black Death killed between one-third and one-half of the population. Also, the Hundred Years' War began, especially ravaging England and France — tens of thousands died. Along with this came the split of the Roman Catholic Church, resulting in huge religious confusion.

If you or I had been living then, we would have been depressed, wondering what the Lord was doing. But what did the Lord do amid all that confusion and suffering? He brought the Protestant Reformation. Even before that, John Wycliffe and his Lollards began preaching the gospel and teaching the Bible in England, serving as a precursor for the Reformation to come.

Today, we at RTS are concerned, like you, about the cultural crises we face, but we're also trusting God that He's up to something big. We want to be faithful to His calling to prepare pastors, missionaries, campus ministers, counselors, church planters and others to do the work of ministry, standing firm on the Word of God with a mind for truth and a heart for God, heading right into that cultural crisis. God is up to something big in our own culture, and at RTS we want to be part of His answer to this particular cultural moment.

Our culture also faces an educational crisis — a financial crisis in which students carry a bigger undergraduate debt load than ever before, keeping a lot of people out of seminary because they can't afford to go. Two years ago I was in a Philadelphia taxicab, and the young man driving the cab turned out to be a Christian who had graduated from college and wanted to go into ministry, but had over \$35,000 in student loan debt, so he was working as a cab driver in order to pay off his debt and eventually go to seminary.

In light of circumstances like these, a major problem we see is that many seminaries are responding to this financial crisis by

lowering their student requirements. One idea is to shorten the number of credit hours required in a program, so that it costs less and more students can be admitted. Unfortunately, in our culture, students come to seminary knowing less Bible than ever before. So if you give them less in seminary, what's going to happen in the churches?

At RTS, we will not respond to this educational crisis by dumbing down and giving less. We're giving more, because we're not making decisions based on keeping our doors open, but rather on what's needed by those preparing for ministry. That means we will hold our standards high. People preparing for ministry today don't need less — they need more.

If we're going to evangelize an increasingly skeptical world, we must do it intelligently, armed with truth. It's always best to know more than the person you're talking to. If we prepare students who know less than the people they're trying to evangelize, that will be a disaster.

In the midst of this cultural and educational crisis, we at RTS pledge to stand firm on the Word of God. We will not budge on the inspiration, authority, infallibility and inerrancy of Scripture. Also, we will stand firm on the Reformed faith, teaching students what they need to know for ministry, without cutting back, scaling down and dumbing down the theological education they need in this opportune moment of crisis.

Finally, we'll move forward in faithfulness to the vision our founders bequeathed to us 50 years ago. I'm always amazed at the farsightedness of the people who invested in RTS, but even they could not have anticipated what happened in the last 50 years, nor how their faithfulness was going to be used.

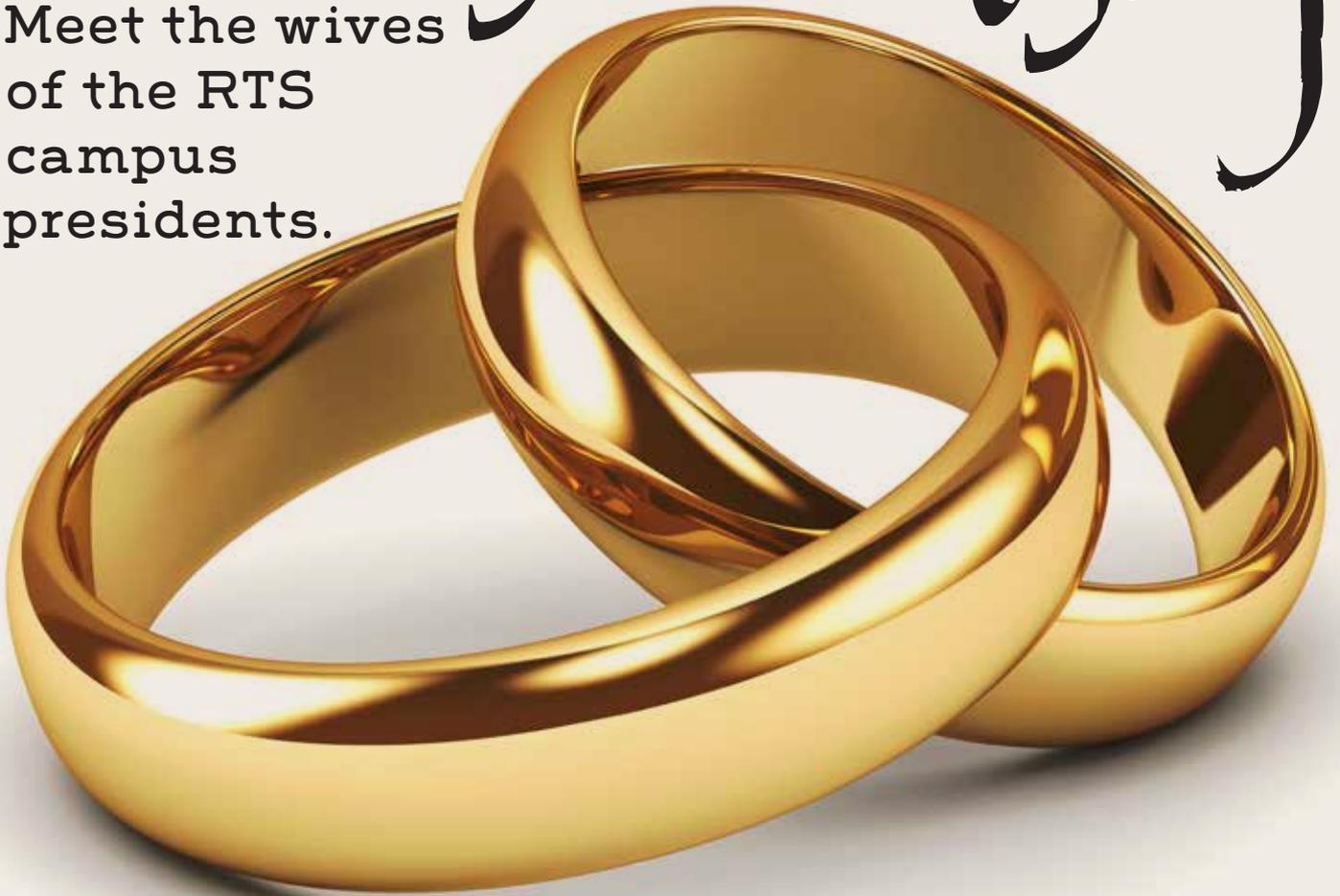
Likewise, I don't know how our faithfulness will be used in the next 50 years. But 50 years from now I want somebody to be able to find out. The only way that can happen is if we stay faithful now. So I pledge to you that as we move into, Lord willing, the next 50 years of RTS, we will stand firm but not stand still. **M**

*Even
in deep
cultural
crises,
God is
always up
to something.*



Partners in Ministry

Meet the wives
of the RTS
campus
presidents.



One of the hallmarks of the 50 years of RTS has been its affirmation of the role of women in ministry. A prime example of this is the distinct callings of the wives of the campus presidents. Not only do they serve the seminary alongside their husbands, but they also exercise a unique mix of spiritual gifts in service to their families, their communities and the church at large. *Me&L* managing editor Paul Schwarz talked to these influential women to find out how the Lord is working in and through them.

RTS Women in Ministry Programs

To learn more about the Women in Ministry programs established at various RTS campuses, visit the following links:

Atlanta: rts.edu/Site/RTSNearYou/Atlanta/womeninministry.aspx

Charlotte: rts.edu/Site/RTSNearYou/Charlotte/Resource_files/womenofrts.aspx

Jackson: rts.edu/site/rtsnearyou/jackson/mim/home.aspx

Orlando: rts.edu/site/RTSNearYou/Orlando/women_in_ministry.aspx

Anne Duncan

Wife of Dr. Ligon Duncan,
chancellor and CEO

I grew up in a churchgoing home but was not converted until my freshman year in college. At Furman I experienced Christian fellowship surrounded by students who later went into ministry. My heart also experienced that tug.

After college I taught elementary school and soon found I was most interested in the home lives and souls of the children. I shared my ministry “tug” with the session of First Presbyterian Church of Columbia, South Carolina, and they confirmed I should study Christian education. After seminary I worked 10 years for two churches.

Church ministry exposed my need for training to understand issues that affected personal discipleship, so I entered RTS and the Marriage and Family Therapy program. It was at RTS-Jackson I met Ligon, a new professor. He

intercepted me, and my plans to return to church staff ministry. He always jokes that he offered to help me with my MFT homework.

We married, and my focus then became, and now continues to be, coming alongside Ligon in the ministry to the seminary, the local church and to the church at large. In my experience, God has uniquely prepared me to have some inkling of the pressures and demands of ministry. These are days of “behind the scenes,” informal ministry for me. As I anchor our home, the children and I set Ligon free to travel



The Duncan family (from left): Jennings, Anne, Ligon and Sarah Kennedy

and speak across the world. With our youngest being a junior in high school, the days are short before I join Ligon in travel and more active “formal” ministry opportunities. For now I need to stay flexible and available for our family’s needs. Sending Ligon out is our family’s service unto the Lord.



The Kruger family (from left): Emma, Melissa, Kate, Mike and John

I was raised in the church, but I came to faith during my freshman year in high school. In those years, I started growing in the faith, was discipled and began teaching Bible studies. I didn’t feel called to ministry per se, but to live my life for Christ in whatever way He would have me. Initially I thought that would be as a public school teacher,

Melissa Kruger

Charlotte - wife of Dr. Michael Kruger

but eventually I got married and was called to my husband’s ministry.

It’s always been a joy to be married to a man in the ministry. There have been hard times — sometimes the preparation for ministry can be exhausting. But I’ve always been thankful to serve alongside Mike.

We have three children — 15, 12 and 9. We’re in the middle of the busy activity years with them, and it’s fun to see them loving some of the things we love, like soccer and baseball. But we really love starting to see some of the fruit of spiritual investment in their lives, having conversations with them on deeper levels.

I also get to meet some of the women at RTS, both the students and the students’ wives, through our church. Many of them come there for internships, and because I’m on the church staff, I especially get to know the interns. I also write and teach in other places, I’ve written a couple of books, and I join Mike at seminary functions.

It’s a privilege to see different students come through RTS every year, and to see where the Lord sends them. Sometimes we can get downcast about where culture and society are going, but at RTS you see who God is sending around the world, and see God very much at work.

Jennifer Redd

Washington, D.C. -
wife of Dr. Scott Redd

In high school I was interested in youth ministry, but not until college did I develop a strong relationship with Jesus. After college I joined an archaeology firm before working at the National Geographic Society in Washington.

Scott was working in the city too — we had met in college — and we would get together for lunch and visit the museums. Eventually we married, and two weeks later moved to RTS-Orlando. As newlyweds we were able to take seminary classes together, which gave me the opportunity to see how I could be a partner with him in ministry. At RTS I've been a student, a student's wife, a staff member, a professor's wife and a president's wife, so my ministry to seminary wives has been enhanced

by all those roles.

That said, our family of five daughters really is my primary focus right now. I feel like I have my own small group of women in my home every day, and I see the Lord working through it. They help us show hospitality, invite friends and neighbors into our home, and participate in our local church community.

In the meantime I have the opportunity to work with several Christian publishers. Not only do I get a chance to read interesting books before they

come out, but I also get to help prepare them for print.

I see us as being a part of a ministry that is bigger than ourselves. It's not always easy, but in our family life and teaching ministry, I sense the Lord at work.



The Redd family (from left): Mary, Scott, Catherine, Jennifer, Naomi, baby Donna and Charlotte



The Richardson family (clockwise from bottom right): Guy, Denise, Katie and Nathan Moore, and Joy

I was born into a family in which both my parents were believers. They put a lot of Scripture in my heart from an early age due to their shared love of sacred choral music: my dad (a mechanical engineer) loved choral conducting, and my mother (a lyric soprano) sang

since, I have blended these interests, teaching Bible study groups and speaking for women's retreats and meetings. On our campus, it is a delight to lead the Women in Ministry, helping our female students and student wives locate and develop ministry gifts that often-

Denise Richardson

Jackson - wife of Dr. Guy Richardson

sacred oratorio.

When Guy and I met, I had a master's in history, with a goal to go on for a doctorate. I was teaching high school and doing a lot of discipling and Bible study work. I've always had a heart for discipling people — it really energizes me. In the years

times they didn't know they had.

Guy and I have hit the stage where our two daughters are now the ages of our RTS students! This gives us a special heart for our students, and allows our two daughters and son-in-law to often be the source of helpful insights into relating to this most important group of people.

Before Guy and I ever met, I knew that my calling in life was to live a life that honored God. When we married, the way that calling worked out may have changed, but the calling didn't change. We're well matched in that we're both disciplers, which helps us pull hard in the same direction. Guy and I also do marriage and family seminars together, which we thoroughly enjoy.

Catherine Sowell

Atlanta - wife of John Sowell

No sooner had I unpacked and set up my freshman dorm room, the Lord extended His merciful and irresistible call. It was the culmination of a childhood spent in a large, loving, religious family. In only a matter of weeks, I met John at a church college fellowship meeting. After a close friendship then lengthy courtship, we married. To this day, aside from my salvation in Christ, John has been the Lord's greatest provision for my life.

We left our native state of Texas as newlyweds for Southern California, where the community of Westminster Theological Seminary became our home for the next 17 years. During 10 years of that time, I worked with handicapped infants and preschoolers while completing a master's degree in educa-

tion at San Diego State University. The job as an administrator and teacher was certainly life-changing, to say the least.

The latter years of our lives in San Diego were shaped by the births of our three children: Hannah, Michael and Benjamin. Having three children under the age of 4 was certainly a quintessential parental experience. In 2000, we moved to Atlanta to begin the task of building a seminary campus for RTS while nurturing our young family, two endeavors that contended for our passions and energies.

The Lord Jesus has been the source of our joy and strength as we have maneuvered through the last 16 years. John and I continue with seminary commitments and I am again working



John and Catherine with Brady

with young children, this time with children who have dyslexia and other reading disabilities. Our adult kids often laugh at us now, remarking that their dad and mom are really one person. Ah yes, thank you, Lord Jesus!

Christina Sweeting

Orlando - wife of Dr. Don Sweeting

My parents were missionaries, but not the traditional type who traveled to foreign lands — they brought the world into our home through a ministry to international students. I watched my parents love these individuals to Christ, and I also learned the power of prayer. That is how God called me to ministry.

Because of the way I grew up, a big ministry for me is hospitality. Whether international students at RTS, women from the seminary or one-on-one mentoring, I love bringing people into our home, feeding them and encouraging them.

Outside the home, Don always encourages me to exercise my gifts, especially in music. I play the piano and violin, having performed professionally

in orchestras as well as in church worship.

At RTS I work in the Women in Ministry program. We invite women into my home monthly — I was a pastor's wife for 23 years, and I help prepare these women for what they're about to step into. In addition, I am an RTS student, being halfway to a master's in biblical studies. I can step into the lives of students and help them, and know how to pray for them better. I also like to encourage my professors, because it's a huge privilege to sit under their expertise.

With all our ministry commitments,



The Sweeting family (from left): James (holding Hudson George) and his wife Kristin, Julianna, Christina and Don, Jonathan, and Joshua

Don and I constantly have to recalibrate. Because of this high-impact kingdom ministry we are called to, it is utterly important that the minute we put our feet on the ground in the morning, we need to come before the Lord and ask to be attentive to the Spirit during the day. We view this as a team ministry and not just Don being the campus president.



Anthony and his wife, Felicia, have three children: Athan (on Anthony's shoulders), Arilyn (center) and Axayla (right).

BRIDGING the GENERATIONS

**A current RTS student and an original alumnus
forge an unlikely connection.**

Anthony Forrest is living proof that God can work through a 5-year-old girl to help proclaim His gospel. At a time when Anthony was caught up in a life of rebellion against God, “the first person to ever talk to me about my sin, my need for a Savior and my reckless behavior was my daughter [Axayla],” he says. “I started reading the Bible because of the guilt I felt after a five- or 10-minute conversation with her.”

His eventual conversion reconciled him not only to God, but also to his family — he and his now-wife, Felicia, who had Axayla out of wedlock as high school sweethearts, had not spoken to each other for three years. “When I would see our daughter, my mom would go pick her up so I didn’t have

to see Felicia,” Anthony admits. Today, though, the Forrests are married and have three children, and Anthony is working toward a Master of Divinity degree at RTS-Jackson, which he was influenced to attend by Tim Fortner, a member of RTS’ very first graduating class.

On the surface, the connection between the two men seems unlikely, and Anthony acknowledges as such: “When I met Tim and we sat down and started to talk, we agreed that nothing was going to become of it. I mean, here was this older white guy hanging out with a younger black guy, which to be truthful, is unheard of in Mississippi. That just doesn’t happen.”

It did happen, though. For Anthony, Tim helped provide him with a firmer foundation for his faith. “When I became a Christian, I was zealous about God,” recalls Anthony, referring in part to his exposure to unbiblical teaching. “A guy I knew at a church I had started going to in [Oxford, Mississippi (Anthony had attended Ole Miss)] told me about a guy he knew who was crazy-gifted in teaching the Bible and that whatever he says is accurate.”

That guy was Tim. As a one-on-one discipleship relationship developed, Tim taught Anthony about attributes of God like His glory, omniscience, omnipotence and mercy, “In my zeal for reading the Bible, it caused me to better understand it,” Anthony says. “When I asked Tim how he knew all this stuff, he told me that he had gone to seminary. I loved RTS prior to ever going there because of what Tim received from having gone there.”

**“HERE WAS THIS OLDER WHITE GUY
HANGING OUT WITH A YOUNGER
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IS UNHEARD OF IN MISSISSIPPI.
THAT JUST DOESN'T HAPPEN.”**

-Anthony Forrest

Today, Anthony is about a year away from completing his M.Div. at RTS-Jackson, seeing himself eventually ministering in a multiethnic context. “My high school was about 50 percent black and 50 percent white, so I kind of grew up ‘gray’ — between black and white,” says Anthony, who serves in a pastoral internship at Redeemer Church in Jackson, pastored by RTS-Jackson graduate and fellow African American Elbert McGowan. “I feel called more than ever to be someplace where there is a multiplicity of cultures.”

Appropriately, then, Anthony has drawn encouragement from his connection to the African-American Leadership Initiative at RTS-Jackson, led by campus alumnus Jemar Tisby. “AALI has given me opportunities for community,” Anthony explains. “It’s not just a cool hangout — the underlying reason for us to get together is the gospel.”

The gospel is what has changed him, after all — one of its proclaimers to him being a septuagenarian who’s supposed to be “retired” (see “Tim Fortner: Not Quite Retired”), and another being his own daughter. In the process, Anthony is being prepared for the next step in his own life of proclamation of that same gospel. **M**

To learn more about AALI at RTS-Jackson, visit rts.edu/site/rtsnearyou/jackson/aali.aspx.

TIM FORTNER: NOT QUITE RETIRED

During the summer, Tim Fortner only led one Bible study, but otherwise he leads four Bible studies, this past year discipling 23 men through those four groups. Not bad for someone who’s supposed to be retired.

A member of RTS’ first graduating class in 1968, Tim served in pastorates in churches throughout the South before officially retiring recently from College Hill Presbyterian Church in Oxford, Mississippi. At College Hill he ministered to college students (Oxford is the home of the University of Mississippi), which he continues to do, as well as to young adults like Anthony Forrest (see main article).

“Anthony was not associated with the students — he had a wife and one child at the time,” recalls Tim about meeting Anthony. “He was working in landscaping to support them. One of the guys who’d been coming to one of my discipleship groups had befriended Anthony and started bringing him to my 6 a.m. Bible study that met in my home. Actually neither of them had been exposed to the Reformed faith, but both of them really began to lap up Reformed concepts, and they began to read and memorize catechism and Scripture. Later Anthony began to respond to going to seminary.”

Through Tim’s influence, College Hill started a scholarship fund to help send Anthony and other African-American students to RTS-Jackson. For Tim, this is one way to give back to a seminary that influenced his own spiritual formation. “I appreciate the fact that RTS has consistently turned out godly pastors and careful, Reformed thinkers,” he explains. “I’ve also appreciated the faculty — RTS has always been careful to choose men who are not only sound scholars but also have a heart for ministry, for the Lord and for students.”

Forty-five-plus years after graduating from RTS, Tim’s own heart for the Lord and for ministry beats stronger than ever, and not even “retirement” can stop it.

— Paul Schwarz



For more about Tim’s experiences in the early days of RTS, visit rts.edu/Site/Resources/M-L/issues/RQ_Fall_06.pdf and read “Two of a Kind” on page 16 of the Fall 2006 issue of Reformed Quarterly, the precursor to M&L.

Leaving Behind a Heritage

Dr. Douglas Kelly can often be seen wearing plaid ties, as befitting his Scottish heritage. An even greater heritage, though, may be found in his more than 30 years as an RTS professor. He officially retired on May 31 as the Richard Jordan Professor of Theology at RTS-Charlotte, though that retirement simply opens a new chapter in his ongoing ministry.

M&L managing editor Paul Schwarz talked with the man who RTS professor colleague Dr. Derek Thomas says “epitomizes everything RTS stands for.” Appropriately enough, considering the ongoing celebration of RTS’ 50th anniversary, their discussion covered the entire half-century of the seminary.

Q You’re the president of the Scottish Heritage USA organization. Tell me about your Scottish heritage — what does it mean to you?

I was brought up in a Scottish settlement here in North Carolina, which was the largest Highland Scottish colony anywhere in the world outside Scotland. Today I’m speaking to you from the house built by my Scottish ancestors. About 200 years ago the last Kellys came from the Isle of Skye and bought this land and later built this Georgian-style house that I’m surrounded by and was brought up with.

In this county in North Carolina, Scottish Presbyterians outnumber other Protestant denominations. I was taught the Westminster Shorter Catechism as a child, and was also taught to speak in Scottish Gaelic, which I can preach in if I have to, though I have to write it out because my accent isn’t very good. Then I went to Scotland to the University of Edinburgh for my post-graduate education. So my Scottish heritage has been the context of my life.

Q Another context of your life has been your professorship at RTS. How did you get connected with the seminary?

I was a student at another seminary from 1965 to 1968, and in the summer of 1966, I worked for John Reed Miller, senior pastor at First Presbyterian Church in Jackson, Mississippi. He was involved in the founding of RTS, and I remember at the end of that summer, he took me to what became known as the White House. They were getting organized to start classes in the fall, and I remember seeing them cataloging books. I was interested in attending, but my parents wouldn’t adhere to it, yet even so, I became interested in RTS from that point onward.

Later, when studying in Edinburgh for my Ph.D., I would send some money — \$15 or \$20 was all. Sam Patterson, the first president of RTS, would always write a personal note of thanks for that small amount, and I’m sure he knew that was the best I could do. So I’ve been a supporter of RTS literally since before the doors were opened for classes.

Q How did you finally become an RTS professor?

When I finished my Ph.D. in Edinburgh, I thought I had the aptitude to be a professor, but I felt called to the pastorate and was glad to do that. I’d been a pastor for a year at a Presbyterian church in South Carolina when RTS contacted me about the possibility of becoming a professor there. I felt like I wanted to go, but I didn’t feel I could leave that soon because I was trying to turn the church from the hands of the liberals. If I had left for RTS at the first opportunity, I think the liberals would have won the day, and I couldn’t have allowed that.

Later RTS called me again, and that time the timing was right. Looking back, I’m sure that founders like John Reed Miller, Robert Kennington, Robert Cannada and Erskine Wells knew me and were interested in the possibility of my coming there. I had met some of them when I was in Jackson that summer in 1966.

Q You were on the ground floor of the development of RTS-Charlotte. How did that come about?

I was in Jackson for 11 years and loved it — the seminary, the campus and Mississippi. I left not because I didn’t like it there, but because I had an elderly mother in North Carolina who needed more care. Other family members looked to me to help care for her, so I really needed to get back to North Carolina.

In God’s providence, Harry Reeder (longtime senior pastor of Briarwood Presbyterian Church in Birmingham, Ala-

bama) was very interested in starting a branch of RTS in Charlotte, and Luder Whitlock (by then the president of RTS) was open to that. When it appeared it was going to work, I traveled to Charlotte for a year or two and taught classes there, after which I requested to be transferred from Jackson to Charlotte, with the move taking place in 1994. I still miss Jackson, though — it was a great experience.

Q With that in mind, what's your perspective on the growth of RTS into a multi-campus seminary?

I think the Lord has been in it, in the sense that, as Ric Cannada (first chancellor/CEO of RTS) has said, there's a lot of regional interest in educational institutions, which in our case gives theological preparation to pastors for the churches in those regions. So I think this has followed a trend over several years, including community colleges and universities. In general, having more than one campus has helped RTS.

Q How have you sought to live out the RTS motto — "A Mind for Truth. A Heart for God" — in the classroom?

I think the classroom is an extension of your life before God. You see, I was brought up as a child on my knees praying. By grace, not by any goodness in me, the Lord made me know Him from my earliest memory, and I was brought up in church, going to prayer meetings and reading Scripture every day. People in my family knew the Lord. Later, going off to university in other countries to study never affected that in the slightest. So when I go into the classroom, it's me, God's child, sharing with students what the Lord's grace has revealed to me.

Q How has being a seminary professor stayed the same over the years?

It has stayed the same in that you are a servant of the Word of God and of the students. You have to keep in contact with them and be studying all the time, reading classics and new stuff, becoming aware of what they're dealing with so you can prepare them to reach their own generation. Carrying



out of the same issue is the assigning of essays and exams, and grading them. You don't have to prepare as many lectures in your later years, but you always have to upgrade, change and rethink them.

Continued on Page 22

Interview: Dr. Douglas Kelly



Dr. Kelly prays during an event at RTS-Charlotte honoring him on his retirement. Standing next to him is Dr. Michael Kruger, campus president.

Q How has being a seminary professor changed?

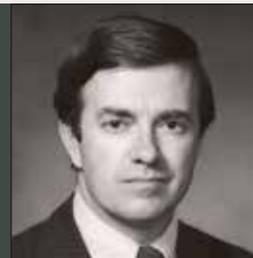
To be honest, for some professors it may have changed a great deal, but for me I can't think much how it has changed. You always want to be in fellowship with students, keep prayer meetings going, read the best stuff, hold students accountable, preach, counsel and all that. But I don't think I've ever been asked to do anything different from 30-some years ago that was particularly unexpected.

Q What's your perspective on the role of the seminary professor in the life of the church?

Speaking for myself, I've been very active in the church since childhood, and I was ordained in the Southern Presbyterian church (PCUS) and later the PCA. I've been active in my presbytery, attending worship services three times a week, attending presbytery meetings, serving on committees, and usually

"I think the classroom is an extension of your life before God."

Dr. Douglas Kelly



going to General Assembly, though I wasn't able to make it this year. I preach twice on Sunday — once on Sunday morning and again on Sunday afternoon. In fact, I'm helping plant a PCA church here. So I'm very involved in the church, including being on the phone and visiting with people.

Q What has your relationship with former students been like?

Just last night I had three former students here, discussing matters and answering their questions. I have another coming next week, and I answer phone calls and emails from them. One student in my first RTS class in 1983 is now a Reformed University Fellowship minister in Pennsylvania, and he just called three days ago to catch up. Another former student is with RUF at Duke University, and he and his family visit me regularly. So I've kept pretty close to some of them over the years.

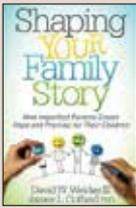
Q Now that you're "retired," what do you see yourself being more freed up to accomplish?

I'll still be preaching twice on Sunday — in fact, I spent some time this morning preparing a sermon on Joshua 11, and I will carry on with that. But I do want to write volumes three and four of my systematic theology series, if the Lord spares me. Before I do that, though, I have to finish revising my book *Creation and Change*, dealing with the scientific issues that have arisen in the last 20 years, and that's taking a lot of work.

Also, I have agreed to help start a theology class for African-American pastors in Charleston, South Carolina, starting in September. The rector of an Episcopal church there thought it up — I know him through my son, who went to church there while in medical school. I will teach four times a semester, with some hours on Friday and some on Saturday, taking the pastors through the main heads of theology and helping them be able to preach through the Bible. So that's going to take some thought and energy. **M**

Several RTS professors contributed to a video tribute to Dr. Kelly, which can be found at rts.edu/seminary/newsevents/NewsDetails.aspx?id=2358.

PUBLICATIONS

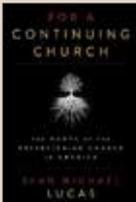


Dr. James Coffield has co-authored (with David W. Welday III) the book *Shaping Your Family Story* (HigherLife, June).



Dr. Michael Kruger has edited and contributed to the book *A Biblical-Theological Introduction to the*

New Testament: The Gospel Realized (Crossway, May), featuring contributions from current and former RTS professors.



Dr. Sean Lucas has written the book *For a Continuing Church: The Roots of the Presbyterian Church in*

America, a history of the PCA denomination (P&R, December 2015).



John Muether has written the book *A Mind For Truth, A Heart for God*, a 50th anniversary history of RTS

expanding on his 40th anniversary history published in 2006 (available by calling 601-923-1616 or 601-923-1640).



Dr. Miles Van Pelt has edited and contributed to the book *A Biblical-Theological Introduction to the Old Testament:*

The Gospel Promised (Crossway, May), featuring contributions from current and former RTS professors.

ANNOUNCEMENTS



Dr. Bill Fullilove has been appointed assistant professor of Old Testament for RTS-

New York City, having served in that role at RTS-Atlanta. He has also accepted a call to join the pastoral staff at McLean (Va.) Presbyterian Church.



David R. John III has been appointed executive director of RTS-Global and Distance Education. He joined the RTS staff in

2007 and works directly with campus presidents, academic deans, faculty and staff to incorporate and utilize instructional technology in support of the distance education initiatives of the seminary.

RTS now offers two new emphases in the Doctor of Ministry program: Reformed Theology and Ministry, and Reformed Expository Preaching. Students in the Reformed Theology and Ministry emphasis will focus on theological richness that the Reformed tradition provides for the practice of ministry. Those who elect the Reformed Expository Preaching emphasis will receive advanced exegetical and practical instruction to enhance their ability to preach the whole counsel of God. The new D.Min. emphases are offered at RTS-Orlando and RTS-Charlotte. For more information about the RTS D.Min. program, visit www.rts.edu/dmin.



Season two of the online Wisdom Wednesday feature premiered on Aug. 3. To watch, visit rts.edu/site/wisdomwednesday.

Visit rts.edu/50th to view an online commemoration of RTS' 50th anniversary.

RTS was a premier sponsor of The Gospel Coalition's Women's Conference, June 15-18, Indianapolis.

EVENTS

To celebrate a half-century of God's faithfulness, RTS invites you to its 50th Anniversary Celebration event in Jackson, Oct. 6-7, to honor God's work and look ahead to future generations bringing glory to God's holy, inerrant Word. For more information, see the back cover or visit 50th.rts.edu/#event.

CAMPUS CONVOCATIONS

Jackson — Aug. 24, 11 a.m.,
Dr. Bruce Baugus speaking

Charlotte — Aug. 30,
Dr. James Newheiser speaking

Orlando — Aug. 31, 11 a.m.,
Dr. Don Sweeting speaking

New York City — Sept. 8, 5 p.m.,
Redeemer Presbyterian Church offices,
with Dr. Tim Keller, Dr. William Fullilove,
Dr. Mark Reynolds, Dr. James Anderson
and the Rev. Steve Wallace participating

PROSPECTIVE STUDENT PREVIEW DAYS

Charlotte — Oct. 4

Orlando — Oct. 5

Jackson — Oct. 10

Washington, D.C. — Oct. 12

IN MEMORIAM

Frank Horton (1917-2016)



Mr. Horton, one of the five founding fathers of RTS, having served on the Board of Trustees as secretary for 43 years, went home to be with the Lord on May 4. He and his wife of 64 years, Joyce Matthews Horton, reared six children and served as role models and mentors to countless more. Mr. Horton steadfastly believed and instilled in his children that "man's chief end is to glorify God and to enjoy Him forever." Preceded in death by his wife and by his daughter, Joyce Herring, he is survived by five children, 19 grandchildren and 31 great-grandchildren.

Dr. James DeYoung (1931-2016)



Dr. DeYoung, longtime professor of New Testament at RTS-Jackson, went home to be with the Lord on April 23. He was a member of Sanborn Christian Reformed Church in Iowa and was very much involved in Christian Reformed world missions efforts. Much of his career was dedicated to teaching at RTS as well as at the Asian Theological Seminary in Manila, Philippines. Left to cherish his memory are his wife, Mary Ann; his six children and their spouses; 19 grandchildren; and six great-grandchildren.



TRUST • Love • serve

50th Anniversary Celebration Event • October 6-7 • Jackson, MS

To celebrate a half-century of God's faithfulness, we at RTS are blessed to present a look back at our formative moments. We are inspired and thankful for every milestone, from the seminary's infancy in 1966 to the thousands of distinguished alumni serving all over the world in 2016.

Please join us at this event to honor God's work and look ahead to future generations bringing glory to God's holy, inerrant Word.

Event highlights include:

Dinner: "Celebrating the Last 50 Years," with Dr. Ligon Duncan, chancellor and CEO of RTS, as keynote speaker

Alumni Reunion Day, featuring coffee and fellowship, reminiscing with former professors, an interview by Dr. Duncan, worship, a picnic lunch, and campus tours

Opportunities for alumni to tell their stories regarding their time at RTS

Special hotel rates are available, as is flight information.

For all the details as well as to RSVP, visit

50th.rts.edu/#event.

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